a simple coconut leaf mat on the hard packed floor takes the place of these. Under and next to each bed a glowing and smoking coal fire is kept burning during the night--partially to warm the body and partially as protection against gnats. Since the previously mentioned entrance to the hut is the only opening, obviously only a little light enters. Moreover, the hut is completely darkened by the constant smoke, and it is very difficult to distinguish one thing from another inside this dwelling.

In this region the chieftains have no special houses, and there are likewise no special assembly houses like the ones we encounter farther to the south. If now and then a chieftain has a larger hut, then the front compartment is generally open, and the big wooden signal drums stand here. This place is also used as the council room of the old men or as the reception room for guests, and thus it substitutes for the taboo houses that will be mentioned later.

In southern Bougainville as well as on the island of Fauro, the dwellings are frequently built on piles about three to four meters high; a ladder leads up to the door opening. Here the roofs are not so carefully constructed as in the north. The two flat sides are not rounded, and meet at a very obtuse angle. In addition to these pile dwellings there are also huts built on level ground. In the Shortland Islands the latter are more prevalent.

[18] Characteristic for this part of the islands, however, are the taboo houses and the large houses of the chieftains. Coming from the north, we encounter the first so-called "taboo house" in the village of Toboroi on the east coast of Bougainville. The word "taboo house" is, strictly speaking, a false designation; it would be more correct to say "men's assembly house" since only women and children are forbidden to enter the building. These assembly houses are rather spacious buildings; the floor plan is a rectangle of 15 to 20 meters in length and 6 to 10 meters in width. The side walls are 2 to 2 1/2 meters high; the gable ends are open and the corner posts are sometimes carved--sometimes in the form of the human figure, sometimes in the form of a shark, but just as frequently the carving is a decoration consisting of zigzag lines, rectangles and other geometrical figures. On the side walls of the house tree trunks or bamboo canes are attached to one another to make a long bench; here the men and the youths squat or lie. The favorite place--I am almost

inclined to say the place of honor--is the bench-like platform at one gable end; this is where the village chieftain sits when he receives guests, and here the old family heads squat beside him when they debate about affairs of the community. Otherwise the assembly house is not particularly revered either by men or by women. Here the men carry out a great part of their work, construct the side pieces of their boats, carve the grotesque boat or house ornaments, weave baskets, etc. From time to time the village stores products assembled for sale here, such as copra and trepang. Even the village hogs are allowed to enter the hut, a privilege, however, that is not extended to the female population of the village; the women are allowed to watch from the outside and see everything that goes on in the assembly house, but they may in no case enter this area. For the great banquets of the men the women carry the prepared foods to the house and put it down at the entrance; inside the men divide the delicacies and send to the women waiting outside the portion assigned to them. In the assembly houses, as a result, one frequently sees whole rows of pigs' jawbones, fishtails or tortoise heads, which are preserved as souvenirs of these feasts. The assembly houses are never built on pilings, but stand on level ground.

In regions where such assembly houses are customary, sometimes one of the large sheds that are used to store the war boats serve this purpose.

The chieftains' houses, which we encounter in the same regions as the above-mentioned assembly houses, are distinguished from the other dwellings by careful construction and by their great spaciousness. It is obvious that a chieftain must have more space at his disposal--partly to house his numerous wives and children and partly to store his sometimes rather considerable possessions consisting of products of local industry. These chieftains' houses either are constructed on pilings of about two meters in height or stand on level ground; the first type we find especially in east Bougainville and on Fauro, the second on the Shortland Islands. The latter has walls of 4 to 5 meters in height; long low wings extend to the sides, which serve mainly as sleeping quarters for the wives and children; the high central hall is the actual living quarters for the chieftain and the storage room for his possessions. The chieftains' houses on pilings have lower side walls and no separate living quarters for the owner. It is not customary to receive friends and neighbors in these dwellings. The living quarters of the chieftain, like

those of normal people, are forbidden territory to other members of the tribe, and only the wives are an exception to this rule. The men have the assembly house as a common meeting place; neighborly visits in our sense of the word are not customary in the Solomon Islands. As a privileged person, I have occasionally been allowed to enter the chieftains' houses. After your eye has become accustomed to the darkness of the room, you notice the women on the raised beds; part of them are busy caring for the children, others sew strips of pandanus leaves together, prepare fish nets, etc. At most, the favorite wife of the chieftain is unoccupied, and a number of the other wives are always present to serve her exclusively. It is often quite amusing to see how this sultana tyrannizes not only her fellow wives, but also her husband and wields over him a strict petticoat regime. Despite the fact that the men seem to pay little attention to their wives outside, they seem to be very obedient within their own four walls.

[19] Clothing and Ornaments

In very few cases can one speak of clothing in our sense of the word. Gay-colored cotton materials used as loin cloths are customary for men as well as for women in many places nowadays, but there are large areas where they are not yet in use. At most belts and aprons hanging down from them come into consideration there.

Belts are worn extensively. They sometimes consist solely of a narrow string fastened firmly around the waist. Young men occasionally use as belts the money strings made of round shell disks and called biruan (see below). The most desired belt (mávesi in Buka), however, consists of braid work such as I shall describe under bracelets; some of these are ten centimeters wide and are executed in a carefully worked pattern in black, yellow and red. More frequently long strips of red-dyed rattan are worn (tóno in Buka). These strips are 5 to 10 millimeters wide and 2 to 8 meters long, dyed a pretty red, and engraved with rectangular figures and zigzag lines. These strips are placed closely around the waist and often drawn extremely tightly. I noticed this belt especially on young dandies, now and then also on older men, but never on women. Both sexes, on the other hand, occasionally wear a belt of pandanus leaves; the leaves are rolled up and natural-colored strands are woven with black or red dyed strands to form a cord that is